551 scrapes it to eat it. Brother! Scrape!"

551 177 The Indians feel very strongly the inconvenience of the system, especially when they are in contact with the whites. Those among them who intermittently frequent the posts of the Rondon Line have very rapidly adopted the Brazilian names which they hear pronounced around them, and they are—or have been—baptized Julio, José Maria, Luiza, Iracema, etc., giving these surnames some strange distortions. Sometimes too, there are nicknames like Lebre (lièvre = rabbit), Assucar (sucre = sugar) or Cavaignac (the shape of beard worn by the famous general). Several Indians have preserved this last name, thus perpetuating in the backwoods the memory of the time when Rondon lived and flourished.

We could use these names to designate them in the course of this study, or also their real names insofar as we have been able, in certain cases, to restore them. But these Brazilian names are only carried by the small minority of Indians who are in contact with the posts of the Rondon Line; [38] and the authentic names are lacking to us in a great number of cases. At any rate, the process would not be true to reality. For the remarkable point is that, in daily life, one does not hear a single name pronounced. It thus seems to us more in 128 conformance with the indigenous atmosphere to refrain, in the course 551 of this work, from using names to designate individuals, and we shall content ourselves with symbols indicating the sex, the group, and the place in the group of the individual considered (for each group, respectively A, B, C; capital letter for a man, small letter for a woman, followed by a figure identifying the subject.)

551 ●124 Nevertheless, as has just been indicated, it has been possible for us, for group a1, to collect a complete list of names. This is how: one day when we were playing with a group of children, one of the little girls was struck by a playmate. She came immediately to take refuge near us, and began, in a very mysterious manner, to murmur something in our ears which we did not understand, and which we were obliged to have repeated for us several times, so that the adversary realized the trick, and, apparently furious, came in turn to reveal what appeared to be a solemn secret. After several hesitations and questions, the interpretation of the incident left no doubt. The first little girl had come, out of revenge, to give us the name of her enemy, and when the latter saw this, she told us the name of the other one, as a means of reprisal. From this moment on, it was very easy, if not very scrupulous, to arouse the children against one another, and to obtain from each of them the name of all the others. After this, a little complicity thus having been created, they gave us the

551 ●124 names of the adults without too much difficulty. When the latter found out our secret meetings, the children were harshly reprimanded, and the source of our information cut off. However, during a moment of great confidence one day, A1 gave us the names of her parents and great-grandparents, so that at the end of the account the list of proper names covers a total of five generations:

551 601

1. Mother of the mother of A1 ..... Arigudadusu.
2. Father of the father of A1 ..... Itʼitilisu, Irʼgudusu.
3. Mother of the father of A1 ..... Etuaugluglusu.
4. Father of the mother of A1 ..... Igluʼkulusu.
5. Father of A1 ..... Arakudadusu.
6. Mother of A1 ..... Tuuuarusu.
7. A1 ..... (missing)
8. a2 ..... Guenderesu.
9. a3 ..... Uaʼterekaneru.
10. a4 ..... Uaarakaneru.
11. Mother of a4 ..... Uaarasu.
12. Father of a4 ..... Nisuaniʼrusu.
13. a5 ..... Guenderekineru.

[39]

14. A6 ..... Tairiʼsu.
15. a7 ..... Nariisu, Niãniaʼkinere.
16. a8 ..... Tairiʼkineru.
17. a9 ..... Tairiʼkineru.
18. A10 ..... Niʼkloerekinẽdetu.
19. a11 ..... Seliʔitirokaisu.
20. a12 ..... Seliʔitikineru.
21. A13 ..... Tareesakaresu.
22. a14 ..... Njoselese.
23. A15 ..... Nikãkitasu.
24. A16 ..... Njoseleselekiraru.
25. A17 ..... Kajãkaresu.
26. a18 ..... Sonaasakaresu.
27. a19 ..... Sonaasakaneru.
28. a20 ..... Sonaasakarikiritasu, Kjatorekineru.
29. A21 ..... Karlolesu.
30. a22 ..... Itatãnjẽdetu, Idonerekineru.
31. a23 ..... Kjedikitasu, Kuẽtitõdesukineru, Karlokineru.

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621

[361]

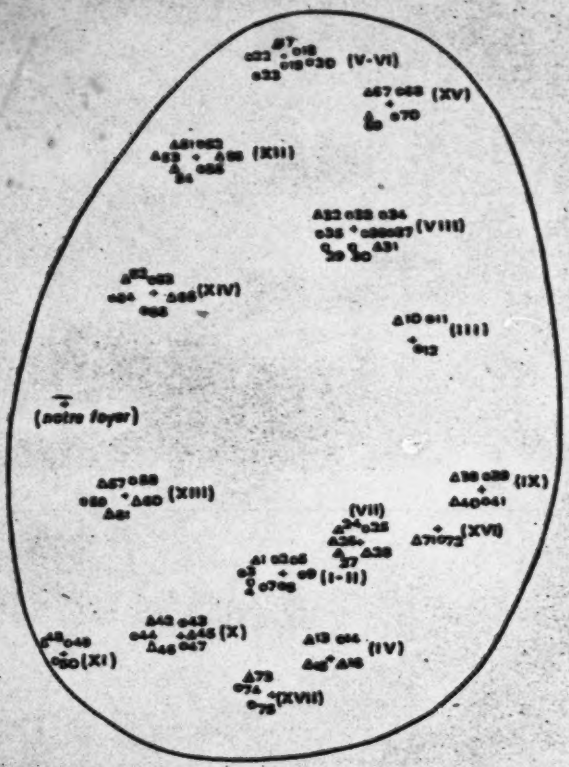

Fig. 14. --Distribution of Families in Temporary Residence.

fire, and the group of six persons has arrived late at the reunion, after an isolated trip. Fires 16 and 17, united at the winter camp (II), are completely isolated in camp (chart III); the same for fires 14 and 15 and for fires 3 and 10.

[24] (3) Since several families join around the same fire, it does not seem possible to deduce any rules of residence, which seems to confirm the impossibility of obtaining from the informants a clear answer to the question of whether the young couples establish themselves separately after marriage, or remain near the parents of the wife or the husband. In two cases, we see the daughters rejoin their parents fire: a12, abandoned by her husband, and a22 at the time of her widowhood. During the winter camp, the household of fire 4 resides with the parents of the husband; and household 6 with the wife's parents (fire 5 in the two cases). Likewise at this time, fire 2 is installed in the hut of the husband's "father." Finally, in two cases, one sees parents, unfit for the economic battle because of age or widowhood, installed at their daughter's fire, as A65 and a66, and

601 The Indians do not seem to perceive
602 the specific nature of certain inter-individual relationships except in
[573] the case of relationships of stepmother and stepfather, as will be seen farther on. Nevertheless, the very great liberty which reigns between a man and his wife on one hand, and his brothers-in-law on the other, contrasts greatly with the more serious and dull character of his dealings with his sisters or his (theoretical) wives. This reserve goes to the point of forbidding the verbal expression of the relationship of potential spouses among the children to a certain degree. In the
●[124] course of our interrogations, we have always found it difficult to obtain an answer from the interested parties themselves or from their close relatives when the relationship was that of husband and wife (1).

1. The Indian questioned answers that he "does not know" or changes the subject of conversation.

However, there was no case where the exact answer was not given after several evasive words, or an affectation of ignorance, or an attitude of ill will. But however slight the prohibition (the exact information seems to be considered rather as an impropritey or an
[858] indelicacy), it is no less odd because of it, since children classed as potential spouses behave often, and very openly, as such, without anyone objecting to it.

595 Several times we have alluded to polygamy, concrete examples
462 of which were analyzed on the occasion of the study of the kinship systems. Among the Nambikwara, polygamy represents a general tendency limited by the quantity of available women, and a prerogative existing among the chiefs of the groups, the shamans, or outstanding personalities. From this point of view, it springs from the study of command, and we shall return to this when this problem is tackled. Whenever it exists, polygamy is not a substitute for monogamous marriage, it is added to it without suppressing it. An individual begins by marrying one single woman, and upon the occasion of his social advancement, or of happy occasions, it is suitable for him to add some companions. But a very clear distinction, even though it is not sanctioned by the vocabulary of kinship (2), is

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601

2. To characterize the functions of the first wife, an informant (A6) once used the term asiesu a?ouerelisu (a1); to designate the supplementary wives, another informant (B1) mentioned a form nuk•na?tere, which could be a feminine of nuk•na?ore (b1), "companion," a term which the chief uses to designate the men of his group. But the

7:Roquette-Pinto--1 E-4, 5 (no date) 1938 SP17 Nambicuara SP17
(ca. 1912)

Chapter VIII

Physical Anthropology and Pathology

123 [175] Unfortunately in 1912 the Nambicuara were not yet sufficiently accustomed to the presence of strangers in their mountains. In spite of their bribed willingness, they viewed my research with justifiable suspicion.

101 The Indians who were examined belonged to the following
124 groups: Cocozu, Anunze, Tagnani and Tawite [Tauité]. Among the Uaintaçu, a still hostile group, I was able to gather only one incomplete set of data. The state of excitement of the Indian during the examination did not permit better results.

142 Their skin is the color of yellowish burned sienna, dark among the Cocozu, light among the others. Some Tagnani individuals have an almost pinkish complexion. Many nearly black types are found among the Indians of the Juruena and Juina rivers; those are the darkest Indians in Brazil. On the Roquette-Childe color scale used in the National Museum of Rio de Janeiro, the coloring of these Indians varies between numbers six and ten.

The skin is coarse and wrinkled.

The hair is straight and coarse (lissotrichous). Some individuals have wavy hair similar to that of the Polynesians. The Indians
302 usually pull out their body and face hair and cut it on the forehead with a bivalve shell. [176] A few of them leave some strands of hair above or below the lips.

[264] Nearly all permit their nails to grow freely, for they make useful implements to tear the meat at mealtime.

[147] The soles of their feet never become thickly callused as those of Negroes who go barefoot.

142 Their feet are relatively large, their legs slender and muscular. The abdomen is prominent, the hands small. The chest is knotty [encordoado] and not very large.

141 The measurements which we were able to obtain for normal adult males are shown in Tables A and B.

2 [See pp. 66-67, category 116. —Analyst]
1 [Nambicuara sub-groups — Analyst]

115 We managed to obtain four different word lists: Cocozu,
124 Anunze, Tagnani and Tawite. The two lengthier ones--Anunze and Cocozu--were obtained with us much exactitude and certainty as possible (and, I believe, as much as necessary) thanks to Nuleke and Krikricêknerá. These two Indians had been devoted friends of Lt. [Plates p. 261.] Pyrineus de Souza since the days when he had managed the post at Campos Novos.

[Fig. 48]

Nuleke is so fond of Lt. Pyrineus that when we returned in 1912 he did not hesitate to cross the borders of his territory, leaving the land none of his people had abandoned in centuries, to follow the muleteers to Tapirapuã in search of his friend.

He was the first to place himself trustfully into Brazilian hands.

These two Indians lived at Campos Novos like adopted children of the household. At night they both slept under Pyrineus' hammock. They already spoke a few words of our language.

[Fig. 49]

The Indian Damasceno (Urinenoá), already mentioned above, was of great help with the Cocozu language. He was the most intelligent boy we could find. One Tagnani shared this honor, and we were sorry to part with him. He understood the slightest gesture, and carried out to perfection our every request. It was he who consented to simulate an arrow attack which I asked for by means of signs and which is now recorded on a film belonging to the [National] Museum and shown at the National Library in 1913.

[262] Each word on the lists was verified more than once in the presence of the object or phenomenon it describes.

We were more interested in the quality than in the quantity of words.

This does not mean that we believe no corrections are possible; it is sufficient to compare two lexicons compiled by capable persons among the same Indians, on separate occasions, to see how differently certain terms may be rendered.

194 The Nambicuara language contains the following vowels: a, ê, i, ô, o, u, ü, with the same values as they would have in Portuguese; the sound of ü is intermediate between German ü and French eu.

relationships with other American languages. This is the gui or gue particle:

Kaiguetazú -- flute (Cocozu)
Hauguidê -- smooth arrow (Tagnani)
Toáiguedokrê -- hand (Tawite)
Uáneguêtu -- head (Anunze)

Although various phonetic systems are in existence for the transcription of primitive languages (Kosmos Alphabet, Schmidt's Alphabet, etc.) (1), I deemed it preferable to use the letters of the

1. Fa. W. Schmidt (Anthropos, 1907) describes in detail the historical evolution of phonetics and the various systems which have been suggested. In the same paper he presents his own method, which has been granted wide acceptance.

Latin alphabet in conjunction with a few special signs such as the umlaut, which are within the grasp of any reader.

[Fig. 51]

If Martius' linguistic scheme were still accepted, the Nambicuara tongue would be included among the languages of the "Guck" or "Koko" group. This family, however, was not maintained in view of its great diversity; and now its former members are [considered] to belong to the Ge-Botocudo and Nu-Arawakan groups.

The languages of the Nu-Arawakan family, however, own certain significant characteristics which are not encountered among the dialects of the Serra do Norte.

For instance, the personal possessive particle nu, one of the most valuable traits in the identification of these languages, is never found among the Nambicuara.

[265] The word used to designate water, one of the best elements for purposes of linguistic comparison because of its constancy throughout the Nu-Arawakan dialects in spite of other differences (onê, uní), has no equivalent in the Serra do Norte.

[For information pertaining to field methods of collecting information, see also category 115.]